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are given; the third reckons with Hume, the sixth and seventh with Kant. These letters give within a brief compass a most instructive insight into the critical arguments and the resulting conclusions of Maimon. It is clear that the volume as a whole was well worthy of being reprinted.

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Schelling. Par ÉMILE BRÉHIER. Paris, Alcan, 1912.—pp. 314.

This volume is one of the *Grande Philosophes* series, under the general editorship of Professor Piat. The series has been of high quality throughout; and Professor Bréhier's earlier contribution to it, the volume on *Chrysippus*, was crowned by the *Académie des sciences morales et politiques*. The present work is a systematic and thoroughgoing analysis of the entire body of Schelling's philosophical writings. Such a task is of surpassing difficulty, by reason of the manifold changes of viewpoint and the want of fundamental system in Schelling's writings. M. Bréhier, however, takes up each publication in chronological succession and analyzes it in detail, not only with much patience, but also with great clearness and insight. He discusses the external and internal influences that were operating in relation to each important doctrine, and shows the connection of each discussion with the larger development of Schelling. The result is that even French skill in exposition hardly suffices to give dominant unity to a book which follows so closely the ins and outs of Schellingian speculation; and yet, the reader is always able to appreciate the wood as well as the trees, to a far greater degree than in the writings of Schelling himself. It is true, of course, that an adequate understanding of the German philosopher could not be obtained at second hand, by reading this critical exposition; but if the more important works of Schelling were to be read in connection with this book, Professor Bréhier will have added enormously to the comprehensibility and significance of the entire study.

While the detailed analyses give an abiding value to the book, more interest for our present purpose turns upon the author's estimate of Schelling's work as a whole. The rapid transformations of Schelling's thought, and the demonstrable fact that these transformations were governed by the external surroundings of his life, give rise to the problem whether his development really expressed any inward and self-consistent law or motive; "for in spite of the assertion of Schelling, everything changes at bottom, the problems as well as the solutions." It is true that such writers as Kuno Fischer, Hartmann, and Metzger, have held that the want of continuity is only apparent, and have found, each in his own way, a point of reference from which the different stages can be seen as having a harmonious basis. M. Bréhier also finds a similar point of reference, but of a different type, since it emphasizes an affiliation with the line of thought which culminates in Bergson. *Things are of such a nature that the rhythm of their development can be taken up by the rhythm of our intuition.* With this as the key thought, all Schelling's variation may be explained. It is true that with Schelling everything took a speculative turn rather than a practical one, so that even intuition must be judged after the

analogy of Plotinus. Action is always in the service of an idea; but intuition is beyond the idea. Even when, in later life, Schelling emphasized the will and developed the doctrines which Hartmann magnifies as irrationalism, it was not the will-to-live, as with Schopenhauer, but the will-to-consciousness, to-have-ideas. Will with Schelling, then, was simply the power of the understanding itself. And yet, the author holds that Schelling was not an idealist: not temperamentally, for he believed not at all in the efficacy of the idea as such, of spiritual forces apart from nature; and not as a method, for while German idealism is a synthesis of conflicting opposites, Schelling denies the existence of the conflict itself. "In truth the great interest of Schelling, the fundamental value of his system, is not to cause spiritual forces to predominate in reality, as with idealism, but to cause to penetrate through everything in nature and history an intuition, which, far from remaining a stranger to things, as a spectator is to the objects he contemplates, follows rather the inward rhythm of their life, moves with them, penetrates them to the bottom." For the performance of the tasks which this program entailed, however, Schelling lacked the taste for psychology and the acquaintance with it which have fostered the work of M. Bergson.

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La Mennais, L'homme et l'écrivain. Pages choisies. Par T. DUINE. Librairie Emmanuel Vitte, Paris et Lyon, 1912.—in 8°, pp. 348.

This book prepared by the abbé Duine is evidently destined to claim as a catholic a brilliant author censured by the pope at the time he wrote, and who, out of his own free will, withdrew from the Apostolic Church. Catholicism does not want to lose the benefit of such reputations; time effaces many enmities; quarrels may be explained as misunderstandings. The able *Introduction* (of 60 pages) to the *Extracts*, mentions very briefly the two dangerous spots in La Mennais' career, namely his ordination as a priest, (27), and especially the great crisis brought about by the revolutionary paper *L'Avenir* which was censured by the Church, induced La Mennais to go to Rome, but brought about his condemnation by the Pope, and finally the open break with Rome (42). Such a man as L. M., the author suggests, could be a great catholic writer (as Chateaubriand, Lamartine, or Hugo) but ought not to have been induced to join the clergy: thus the blame of the break is taken away from the Church and laid at the door of one individual, the bishop of Vannes, while L. M. himself is not guilty either, and thus a real son of the Church. At the same time the condemnation of L. M. by the Pope is justified.

The idea of publishing *Extracts* has been much in favor of recent years, and for such authors as L. M. there is no reason for criticizing it. He wrote much, and he is not enough of a commanding figure to claim our time to read all. After all this book shows that posterity judged him fairly well in not classing him among the very first-class writers. He is an inspirer of lofty thoughts rather than a master of systematic philosophical thought; some of his beautiful prose (from the *Essai sur l'indifférence* and from the *Paroles d'un Croquant*) will